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Keep our
church bells ringing



This Issue at a Glimpse

Poster Messages	Page 4
Reinforcement for Liberty by the Presiding Bishop	5
Wartime Washington Puts Out Latch For Workers	6-7
Repatriates Forecast Setting Of "Rising Sun"	8-9
Medical College Planned	10
Foe Holds Few British Missions	11
War Merges Past and Present in Southern Port	12-13
Cuba's Goal For Future Is Native Leadership	
by Alexander Hugo Blankingship, Bishop of Cuba	14-15
Old Pohick—From Continental Blue to Olive Drab	16-17
Humanity Hungers	18-19-20
Chinese Consecrate Bishop Despite War	21
Installation of Nassau Bishop Makes History	22
Gripsholm News	23
"I May Take To a Mule Myself"—Virginia Gesner	24-25
St. John's—"Church of Generals"	26-27

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"Keep Our Church Bells Ringing" in every part of the world is a note which needs repeating again and again in these war days. It will be stressed in many parishes throughout the Church during the coming Every Member Canvass. One of the ways which every churchman and woman can help keep the bells ringing is through their gifts to local, diocesan and general Church work. The Presiding Bishop calls upon all to give and give more this year.

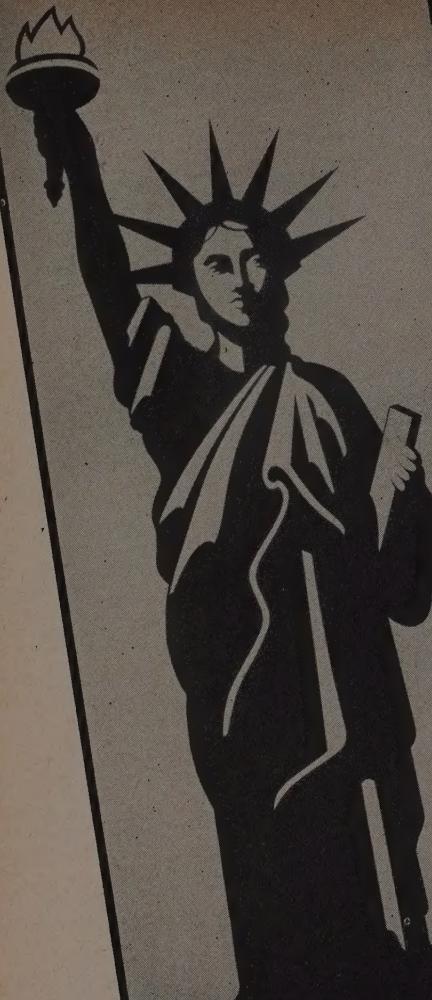
Do You Know--

1. What a repatriate is?
2. What two famous Civil War generals of the Confederacy used to attend church in Brooklyn, N.Y.?
3. What a yen is worth?
4. The total number of prisoners of war today?
5. Where Nassau, Mt. Shasta, and New Hanover County are?
6. The nationality of the ship that recently brought home American diplomats, newspapermen and missionaries from the Far East?
7. Why Spence Burton is unique in American Church history?
8. How many defense workers the nation's capital has?
9. Who Paul Rusch, Virginia Gesner, and E. S. Yü are?
10. What famous Englishman once described Washington, D.C., as "a monument to a deceased project"?

Answers are on page 34.

**EXCEPT
THE LORD
KEEP THE
CITY THE
WATCH-
MAN
WAKETH
BUT
IN VAIN**

PS.127:1



These two posters are part of a set of twelve Scriptural Posters intended to portray the great fundamental truths in terms that will attract and hold the attention of the average person. They come in two sizes: those 26" x 40" sell for \$20 a set while the 19" x 26" set costs \$14. Requests for further information or orders should be sent to the designer, Miss Anne Morrow Van Devanter, Whittier Hall, Columbia Univ., New York.





Reinforcement for Liberty

by H. ST. GEORGE TUCKER, Presiding Bishop

We stand face to face with a world crisis. Crisis means negatively an imminent danger that must be averted. Positively it means a great opportunity that must be exploited. Our efforts this fall must be directed both to averting the danger and exploiting the opportunity. The crisis cannot be met by choosing the one and neglecting the other. For example, if we say that the crux of the danger is the loss of freedom, we cannot confine our efforts to the preservation of the freedom which we already have. It was the inadequacy, the defects of that freedom which created the danger and furnished a plausible excuse for attacks upon it. Obviously, therefore, freedom can be preserved and safeguarded from future danger only by improving its quality and making its blessings both apparent and available to all the peoples of the world.

Make Freedom Desired

What we seek for ourselves, we must seek for all the world. We cannot impose freedom upon those who do not desire it or who are not qualified for it. We can, however, make it desirable by demonstrating the blessings produced in our own life through a better quality of freedom. Moreover, we can extend to others the lessons we have learned in our own experience as to what is

needed to qualify men for freedom. In order to preserve our own freedom we must seek to extend it to all the world. The danger will not be averted nor will the opportunity be fully exploited so long as in any part of the world the germs that are hostile to freedom are allowed to spread their poison. Against such a danger, no quarantine is effective. The words of the ancient wise man apply to this problem, "There is that scattereth, and yet increaseth."

How can we qualify ourselves and the world for this improved freedom? The Christian answer is by conversion to Christ. Freedom is the substitution of inner control for control from without. Uncontrolled activity results in chaos. The failures of freedom are due to the fact that those who are enthusiastic about breaking down outer control are utterly indifferent to the need of substituting for it control from within. Moreover, long experience leads us to the regretful conclusion that human nature by and large is incapable of adequate self-control.

Proclaim Good News

As Christians, however, we have learned that the impossible things of man are possible to God. The only way we can qualify men for freedom is to lead them to Christ. The spirit of Christ dwelling in our hearts by faith so reinforces our inner garrison that it frees

our will from bondage to our passions and selfish impulses. We have Christ's promise that His disciples shall know the truth and the truth shall make them free. St. Paul testifies from his own experience that this promise is fulfilled in those who are converted to Christ. Where the spirit of the Lord is, there is liberty.

Qualify for World Service

Our responsibility then as Christians, our great contribution to the meeting of the present world crisis, is to proclaim this good news and to lead men to the Christ who can make them free. This is what we mean by evangelism. Each parish is responsible for trying to improve the quality of the freedom of that portion of the world that constitutes its own community by bringing Christ into the life of each individual and into the life of the community as a whole. Our purpose is not simply to better conditions in that particular community, but rather to qualify it for world service. Those whom Christ makes free will be eager to extend the blessings of freedom to others. They will let their light so shine before men that men seeing their good works will glorify not that community but the Father which is in heaven. Freedom through Christ for America will qualify America to play a noble part in the conferring of the blessing of freedom upon the world as a whole.

ASHINGTON has become the hub of the universe. Today all roads lead to the city on the Potomac which Charles Dickens 100 years ago dismissed as "a monument to a deceased project." War has made the nation's capital the rendezvous not only of diplomats, politicians and lobbyists, but of defense workers, soldiers and sailors and additional thousands of government officials and clerks. The city literally is choked with people.

Newcomers—both young and old—are pouring in from all sections of the United States. For some of them it is their first break with home ties. Loneliness and uncertainty beset many of them. But here the Church steps in. For it too, is aiding Uncle Sam's war effort by helping to maintain morale in the nation's capital. In coöperation with other communions in Washington it is doing a real job of taking care of the great numbers of young men and women in government work as well as men in uniform stationed in the city or weekending there from nearby camps.

"Seventy-five per cent of the young people now coming to Washington," says a government official, "are from rural and small-town communities where the church is the center of social as well as religious life. Naturally when they get to this city they look to the churches."

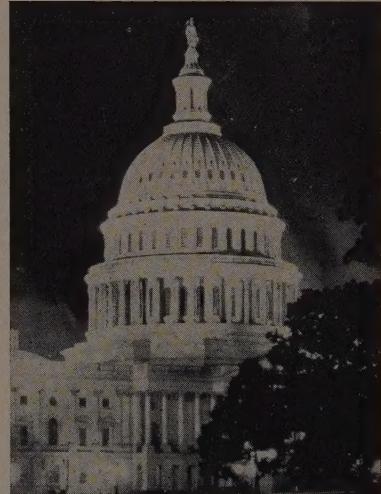
One way the Episcopal Church is

helping is by its representation on the Defense Commission of the Washington Federation of Churches. When this project first was undertaken it was found to be too large in scope for any one church organization to manage adequately and so the various activities were centralized. Chairman of this Commission is an Episcopalian, Mr. Coleman Jennings, a vestryman of St. John's Church, Lafayette Square. A substantial financial contribution to its work has been made by the Diocese of Washington and many of the local Episcopal churches are actively participating through the Federation.

The Defense Commission sponsors activities for both defense workers and service men, but since the work for these is so closely related much of it has been combined. Parties, sightseeing tours, entertainments and special dinners are on the long list of recreational activities which the Commission provides, and each week it publishes bulletins giving the schedule of activi-

Wartime Washington Put

CAPITAL CHURCHES PLAN ACTIVITIES



ties taking place the following week in Washington churches.

But aside from its work through the Defense Commission, the Episcopal Church is active in the local parishes. The Diocese of Washington as part of

Like many another American city, Washington has become a "boom" town. Traffic jam, below, is at one of the capital's busiest intersections, 15th and G Streets. *Press Association Photo.*



Under new dimout regulations the Capitol (above) no longer is illuminated as in this pre-war photograph. (Below) American ensign plays bagpipes at St. John's Church, Lafayette Square.



Out Latch for Workers

FORER SOLDIERS, DEFENSE TOILERS

its contribution to the war effort appointed at its last Diocesan Convention a committee on "Men and Women in the Defense Services." The Rev. A. T. Eyler, rector of St. Margaret's Church, is chairman. Letters have been sent to all diocesan clergy asking them for the number of their parishioners in the military or naval service. Cards and medals issued by the Army and Navy Commission are then forwarded to the rectors to be sent to their men. Rectors have been requested by the Committee to keep in touch by letter with their parishioners who are in the service and also to send them Church papers and other literature.

The Cathedral as well as other local Episcopal churches is making a real contribution to the spiritual life of defense workers and service men and is providing them with wholesome and interesting recreational facilities.

Cards are distributed at all services to strangers to fill in and these are sent to churches nearest their residence.

The Cathedral inaugurated a new and popular service this year. This was an outdoor evening service beginning at seven-thirty o'clock and intended to provide additional opportunity for worship for the increased population of the Capital. The service, held on the North Porch of the Cathedral, featured congregational singing, prayers and an address, and music furnished by a four-piece brass group.

The College of Preachers at the Cathedral, which also is used as an Air Raid Center, has been placed at the disposal of the Army, Navy and Marine Corps and here a limited number of the armed forces have been given quarters and meals on a cost basis.

St. Margaret's Church, located in a section of the city where hundreds of workers live in boarding houses, apartments and hotels, holds a party and dance every Saturday night for defense workers and service men. This is sponsored by the "20-30 Club," which is composed of men and women of the

parish who are between these ages. In addition to the dancing there are games, and plans are now under way for other forms of entertainment to be furnished by talent from musical, literary, dramatic and art clubs of the city.

At the Church of the Ascension, one of the "downtown" churches strategically located for this work, a room has been set apart and given homelike furnishings to provide a "Home Away from Home," a place where young men and women engaged in defense work can come for an evening with "home" atmosphere. No formal program is provided, but there are books, magazines, music, writing facilities and refreshments. Open house is held every Friday evening.

War work at the Church of the Epiphany, which has been designated as an emergency station in case of disaster, is a dual ministry for office and defense workers and men in the armed forces. Services have been added so that all hours of work can be cared for. New youth groups also have been started to care for the different types of young people at work in Washington. Each Sunday night a supper is served for soldiers and sailors by the Epiphany Canteen. Various training groups for first aid use Epiphany Parish House while government groups, such as the F.B.I., use the church's gymnasium. Members of the congregation

(Continued on page 29.)

Among the activities for soldiers sponsored by St. Alban's Church are sightseeing trips. Here a group of service men from nearby Army camps include Washington Cathedral in their day's tour.

Soldiers and sailors as well as defense workers enjoy the "homey" reading room provided for their leisure hours by the Church of the Ascension, one of Washington's big downtown churches.



Repatriates Forecast Setting

RETURNED MISSIONARIES EXPRESS CONFIDENCE CHINESE W



AMERICAN Churchmen and women throughout the country today are hearing the latest news from China's Church front from the repatriated missionaries who returned to the United States recently on the Swedish liner *Gripsholm*. All these workers are unanimous in their desire to return to the Orient after the war and in their confidence that China and the Christian Church will emerge triumphant from the present conflict.

Bishop A. A. Gilman of Hankow declared that he believes the Christian Church in the not distant future will be offered her greatest opportunity in China. "The work there," he said, "will need financial support; it will need many young men and women who will have a greater opportunity for service than those who have gone before."

Veteran of the China mission, the Rev. Robert Wood of St. Michael's in Wuchang, another arrival, believes his experiences were different from those of many of the missionaries. Because of his wide friendship among the Chinese people he was given considerate treatment by everyone, even by of-

The Rev. Stephen Green (top left) points out Hankow area on Church Missions House map to C. Pickens, E. Forster. (Center, l. to r.) Mr. Wood, Mrs. Francis Cox, Mr. Cox, Dr. Claude Lee. (Left) Claude Pickens, Bishop Gilman. (Below) L. Reiley, Deaconess Riebe, O. Tomlin.



Rising Sun"

TRIUMPH OVER JAPAN

ficials of the puppet government. Although he retired some years ago, Father Wood has kept right on with his work—both in the mission and among the refugees.

St. Michael's was sealed by the Japanese, but he was permitted to conduct services in the parish house. The church suffered no direct hits from bombings, but its windows were shattered, the foundations damaged and the roof loosened. He reports that the Japanese have occupied the Church General Hospital and Boone College compound, but believes that little damage has been done to property. The Japanese, he says, are not opposed to the religion of the Christian Chinese, but they seek to exterminate all American influences. Despite his seventy years of age and his forty-four years of service in China, Father Wood declares he is "going back on the first boat."

The need for American missionary doctors "for another generation at least," is seen by Dr. Claude Lee, founder and head of St. Andrew's Hospital in Wusih. "We undoubtedly will be back there some day," he says, "but will find almost nothing of our buildings or equipment left and will have to start all over from scratch. The Japanese may use St. Andrew's as a barracks and when they leave they'll take everything made of metal of which there is a shortage. The Chinese Church will survive this ordeal and emerge stronger than it has ever been and it will have a good deal to say about personnel and the kind of work we do."

St. Andrew's, which is the only place the people of Wusih have available for surgical and good medical care, is now occupied by Japanese soldiers, but it is still operating under a Chinese staff with the consent of the mission. It has 110 beds and normally cares for 2,000

CHURCHMAN IN THE NEWS

Joseph Clark Grew, former Ambassador to Japan, another recent arrival on the *Gripsholm*, is FORTH's choice this month for its Churchman in the News. For nearly forty years Mr. Grew has served his country in many foreign capitals including Cairo, Berlin, St. Petersburg, Mexico City and Vienna. The last ten years he spent in Tokyo as the United States' tactful and wise Ambassador to the Nipponese. He was born in Boston, Mass., on May 27, 1880, and was educated at Harvard.



Press Assoc.

persons in the in-patient department. Its equipment has been commandeered. Dr. Lee, whose home is now occupied by Japanese soldiers, was interned in his house, but was allowed to carry on his work until April 12 when he was evacuated to Shanghai where he had the freedom of the settlement.

"Even the present situation is hopeful," says the Rev. Stephen Green, formerly stationed in Yangchow, "inasmuch as it has put the Chinese Church on its own feet." Mr. Green reports that when he left Yangchow the school property was sealed up and the keys turned over to the Japanese. Every Saturday the rector is allowed to get the keys to Holy Trinity and Emmanuel Church from the military police and returns them on Monday. St. Faith's compound is now locked and the Japanese are reserving the Mahan School for the military.

"All my dining room furniture was taken," Mr. Green said, "but otherwise I was pretty well treated."

Chinese Christian leadership is "meeting the test," according to the

Rev. Francis Cox, Chancellor of St. John's University in Shanghai. Arrested and interned for one month by the Japanese, Mr. Cox found the university, on his release, still carrying on. He credits influential alumni of St. John's as being partly responsible for the university's being allowed to continue its work, and he speaks of the Chinese administrators as being "very able and very tactful."

Reporting on the state of the Chinese Church, the Rev. Ernest Forster declared that the recently consecrated Assistant Bishop E. S. Yü is doing splendid work. Under the present circumstances the Chinese churches will not be allowed to receive any funds from abroad, but they understand this situation, Mr. Forster said, and are determined to make themselves self-supporting. Many Chinese Christians have made large contributions to the native Church ranging from several hundreds to several thousands of dollars and, he pointed out, these gifts are helping the Church to carry on.

(Continued on page 33.)



(At left) A night view of St. Luke's International Medical Center in Tokyo. Recessional (above) in beautiful All Saints' Chapel at St. Paul's University. (Right) Paul Rusch, former teacher, St. Paul's, who returned recently to U. S. on *Gripsholm*.

Medical College Planned

BY TOKYO'S ST. LUKE'S, ST. PAUL'S

EVEN in time of war, two of the Church's greatest medical and educational institutions in the Far East—St. Luke's International Medical Center and St. Paul's University, both in Tokyo—have taken a forward step in projecting a joint medical college unit. This word was brought back from Japan by Prof. Paul Rusch of St. Paul's when he returned on the Swedish liner *Gripsholm* with some 1,451 other repatriates.

While details of the project are lacking, Prof. Rusch said that on September 1, the two institutions opened a medical college which has a license from the Japanese government. Seven new buildings are planned, with a further building to house a pre-medical school. The entering class was expected to number about 100 students who would receive instruction at St. Paul's and take clinical work at St. Luke's.

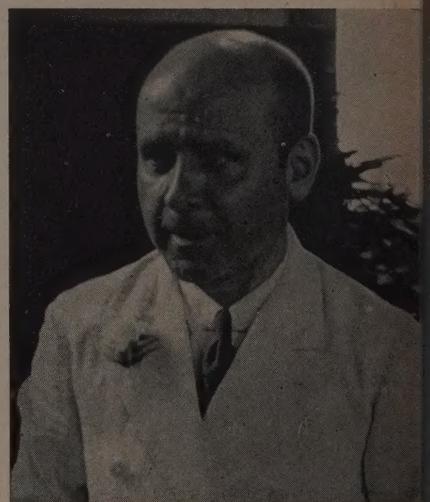
Dr. Ikuzo Toyama, president of St. Paul's, is to be president of the medical college, and Dr. H. Hashimoto, director of St. Luke's, dean.

The new college buildings are ex-

pected to cost two and a half million yen (about \$600,000 at current exchange rates), all provided by Japanese donors and guaranteed by Mr. Hanzaburo Matsuzaki, a prominent lay Churchman and business man.

St. Luke's Hospital and St. Paul's University are familiar to thousands of American Churchmen and women. St. Luke's, the finest medical institution in Japan today, was started more than forty years ago as a small dispensary by the late Dr. Rudolph B. Teusler. In 1902 Dr. Teusler moved to a cottage where there was room for ten or twelve patients. His hospital continued to grow until it now is staffed by approximately 400 men and women, most of them Japanese, and cares for thousands of patients yearly. It has pioneered in social work and community health programs.

Started in 1874 by Bishop Williams as a Middle School, St. Paul's University today is the Church's leading educational institution in Japan. There are, even now, more than 2,000 students in the University and 1,200 at



St. Paul's Middle School. Among former presidents of the University are Presiding Bishop Tucker and Bishop Charles S. Reifsnyder.

Schools in Defense Work

Two more American Church Institute Schools are enlisted in war work in new capacities. During the 1942-43 school year St. Augustine's College in Raleigh, N. C., will set up an Enlisted Reserve Corps, as authorized by the War Department. Under this plan a certain number of college students "possessing superior qualifications" will be permitted to volunteer as enlisted reserves and placed on inactive status in order to continue their education.

Okolona Industrial School in Okolona, Miss., has established a War Salvage Department in connection with its trades division. Metal products such as cooking utensils, tubs, electric and household appliances will be reclaimed and repaired, thus enabling householders to carry on in a nearly normal way despite shortages in vital metals and materials.



Some of the 2,000 persons who took part in the annual procession in honor of St. George, the cathedral's patron, in St. Vincent, Windward Islands, West Indies, one of the missionary districts of the S.P.G. Negroes in the West Indian dioceses are devoted to the Church.

Foe Holds Few British Missions

S.P.G. REPORTS ONLY NINE OF FIFTY-TWO DIOCESES AFFECTED

ONLY nine of the fifty-two dioceses aided by S. P. G. (Society for the Propagation of the Gospel), one of the largest of the English missionary societies aided by the American Church, are in enemy-occupied territory, according to reports from London. Work continues as usual in the remaining forty-three, chiefly in India, Africa and the West Indies.

In six of the nine dioceses in enemy-occupied territory, S. P. G. is still responsible for salaries of workers and other expenses. Where money cannot at present be transmitted to the field, it is being held for future payment. This is the same policy adopted by the National Council with relation to American workers in occupied China and the Philippines.

A striking fact about the situation with S. P. G. is that its income has fallen off twenty-two per cent. The American Church's gift of \$300,000 in 1941 and probably \$200,000 in 1942 is a lifesaver to the Society in that it has prevented more drastic curtailment of overseas grants, just when they are most needed.

Many first-hand stories of British missions are told in a booklet, *As Through Fire*, by H. P. Thompson, editorial secretary of S. P. G. Recently received from England, this 80-page booklet is now available at the National Council Bookstore, 281 Fourth Avenue, New York, at 25 cents a copy. Here are a few paragraphs from the report:

"Our little chapel is far too small, and besides we have to use it as a kindergarten for our tiny neighbors who come up the road each day, some on bicycles, and two or three on one bicycle, sometimes on foot, their hard cracked little feet padding in the dust, their damp hands clutching a fragment of slate, and a pencil strung about their necks." (From Southern Rhodesia.)

"In the afternoon a big white cross was chalked on the houses of all who were to be baptized. They had been under instruction for eighteen months and had made good progress. We had come over on the previous day and examined the candidates. Sixty-one persons were baptized. The people had been threatened that if they were bap-

tized they would get no work, and would be persecuted in other ways, but the leading man said that, whatever happened, they were going to be baptized. The newly made Christians were deprived of work for a day or two but happily this did not last long." (From India.)

The Chinese Church has carried on with characteristic patience and strong faith. In December, 1941, there were fifty-seven missionaries, some of them with young children, on the S. P. G. list in the two dioceses of North China and Shantung. Among them is still Bishop Frank Norris, who went through the Boxer Rising and the siege of the Peking Legations in 1900, and now, for the second time, sees the work of years restricted and imperiled. But today the Chinese Church is far stronger in its own resources, far more mature in experience, and secure in faith. It stood before, and it will stand now. (From occupied China.)

"Save one-half gallon gas in your tanks for going to Church each Sunday for thanks."—*All Saints', Richmond, Virginia.*



(Left) Changing of shift at Wilmington, N. C., shipyards. War work children (above) playing in front of trailer home. (Below) Part of city's trailer col

UNCLE SAM'S defense program is remaking New Hanover County, North Carolina. There is not much to the county except the town of Wilmington, but loyal old timers will tell you that's enough to put this section on the map.

Wilmington, founded in 1730, is in the southeastern corner of the Diocese of East Carolina, which today has a great variety of war and defense projects and probably the greatest concentration of servicemen of any diocese in the country. Located on the Cape Fear River only nine miles inland from the Atlantic Ocean, this historic old southern city, now a modern port, was a natural to become a war center, as was the area which surrounds it.

But strangers visiting the city for the first time are sometimes struck by the contrast between the town's old gray Spanish moss-draped trees, japonicas and magnolias, and its modern, bustling shipyards and smoky railroads. In addition to the shipyards and the Dow Chemical Company plant, which is sixteen miles from Wilmington, there are fertilizer, lumber, wood creosoting and shirt factories. This also is a center for the petroleum industry.

At the time of the last census there



were about 40,000 persons in the county; there are now more than 80,000. The shipyards employ 12,000 workers and the Dow Chemical Company about 300. This influx of labor

has meant some dislocation in the life of the whole area. And, in addition, this is the nearest point to Camp Davis whose 25,000 soldiers must find recreation and amusement here.

War Merges Past and

MODERN INDUSTRIES AND LABOR INFL

But the Church in this section of the diocese has been far from idle. The clergy and their people in nearly every parish are doing all they can to reach the defense workers and serve them in the best way. And special work is being done in most of the communities for the men in service. In Wilmington, where there are more people than can be reached by the clergy and their local committees, a full-time worker, Mrs. W. O. S. Sutherland, has been employed. Mrs. Sutherland, who, for many years, has been president of Wilmington Convocation of the Woman's Auxiliary, will serve as a lay worker visiting new families and people in all the housing projects. She will recruit volunteer workers, represent the Church on the local defense council, start Church school classes and other activities. Her salary will be paid by the National Council's Committee on the Church's Work in the Defense Areas and by the diocese.

People of almost every age and nationality have found their way into this area to work in the war industries. Many villages and trailer camps have been erected to care for them and their families. In Wilmington the Church is working with other denominations to help provide religious services and Church schools for these defense workers. During the summer months a Vacation Bible School was held outdoors in one of these new villages under the direction of our Inland Waterway workers, who report that the workers are interested in religion and welcome everything that is done for them.

About twenty miles from Wilmington is the town of Jacksonville, county seat of Onslow County—another important war center. Folks here can remember when the only signs of life on a fall day were a half dozen elderly men snoozing on the benches in front of the courthouse. The town then boasted only

one cafe, one movie house, one drug store and one tourist cabin court.

But today there is confusion around the clock for the Marines have pitched their tents on the banks of the New River and invaded Jacksonville—now in the area chosen to be the site for a new eastern base and headquarters—and this one-time sleepy hamlet is becoming a “boom” town in the raw.

Along each of the four roads leading to the town is a fringe of dingy, boxlike workmen's shacks intermingled with eating stands, auto-trailers, and tourist cabins. The influx of several thousand people has caused expected confusion. Here have come engineers, carpenters, truck drivers, plumbers, waitresses, laborers, clerks, doctors, nurses and the Marines. In one section of the town 6,000 persons are living in trailer camps built by the government for defense workers.

During the past year the Episcopal Church has made real progress toward meeting the needs of the defense workers, Marines and townsfolk. There was never a resident clergyman in the county and Church services were sporadic at best. But in these twelve months services have been held regularly—first in the community house and afterward in the Methodist Church. A congregation is still intact and is composed of several local families as well as workers and men in uniform.

In this period a lot, situated in the center of town one block from the courthouse, the bus station and the USO Club House, was given to the diocese for Church purposes. And funds sufficient for a church or parish house have been raised from the Laymen's Thank Offering of the diocese, by gifts from individuals and the Army and Navy Commission. A church building is being built as well as a combination parish house and rectory, and a year's salary for a clergyman is in hand.

Church workers here report that the churches are “inadequate to meet the needs of the great influx of people, many of whom are very lonely,” and recommend that the Church provide a recreational and spiritual program.

No one seems willing to predict the ultimate size and population of Jacksonville, but it probably will grow to be a fair-sized city with the usual city life, plus civilian employees at the Marine Base and the families of enlisted men and officers of the Marine Corps.

The Church and its clergy and lay workers in this section of the Diocese of East Carolina, as in all other parts, are doing double duty these days ministering to the unprecedented population of defense workers and men in uniform. This work is under the general direction of the Rev. Walter R. Noe, executive secretary of the diocese, who will be aided by his brother, the Rev. Thomas P. Noe, a retired clergyman.

A new Archdeaconry including the Big Bend of the Rio Grande, a territory 200 miles across and 250 miles deep, has been set up recently with the Rev. W. H. Martin as Archdeacon. Before his appointment by Bishop James M. Stoney of New Mexico, Mr. Martin was the Chaplain at the U. S. Marine Hospital at Fort Stanton.

Despite war conditions and the loss of many men to the armed services, Bishop W. Blair Roberts of South Dakota reports a “grand Niobrara Conference this year.” Nearly 1,200 persons were present and there were full delegations from every Reservation. The Indian Churchmen and women presented offerings amounting to \$3,852.77.

Bringing Church news to the sports page is the novel experiment being conducted by the Rev. Frederick D. Tyner, rector of St. Luke's Church in Minneapolis, Minn. Through the coöperation of the sports editor of the Minneapolis *Star-Journal*, Mr. Tyner writes articles appearing twice a week and is attempting to reach sportsmen in his topics and text. “What's Your Score?” was the title of one of his recent articles. He asks for Church attendance by “baseball players, tennis players, golfers and fishermen, young and old,” and urges that they pray daily for men in the service.

Present in Southern Port

TRANSFORMING HISTORIC WILMINGTON, N. C.

Cuba's Goa



Holy Trinity Cathedral, Havana, grew out of a little mission started in a rented store in 1890. R. H. Gooden is dean. There are English, Spanish and West Indian congregations.

THE present war's shadows have fallen upon Cuba as they have upon the other nations of the world and Cuba has been drawn into the swift stream of world events. Seven days after the United States declared war upon the Axis powers, the Republic of Cuba, although not attacked herself, declared war, thereby giving definite evidence of her friendship with the United States and her resolute determination to carry out to the letter the agreement of Pan-American solidarity which was made at the Havana Conference.

Since this declaration Cuba has given herself to preparation for the grim task ahead of the free nations of the world. Cuba's coöperation with the United States in economic and military matters has been cordial and frank, and she is ready to make any sacrifice to defend her freedom and the freedom of the Americas.

If there has been doubt of the workability of Pan-Americanism it has now been dispelled by deeds of prompt action. Cuba will play an important part in the new Pan-Americanism. The "Good Neighbor Policy" on the part of the United States has been reciprocated and is bearing beneficial results for both countries. The relations between Cuba and the United States, always cordial and friendly, are even more so now.

The economic life of Cuba has been affected by the war. The lack of shipping facilities has curtailed imports and exports. Certain goods and materials cannot be obtained; merchants dealing in these goods are having a hard time. On the other hand the foundation of Cuba's economic well-being is the sugar industry and this industry is enjoying some prosperity which will finally reach a large percentage of the population.

There are similarities between the

history of Cuba and the United States, which help to make for a sympathetic understanding. Both won their liberty from their mother country—in the case of Cuba's freedom, the United States took part in the struggle and was an important factor in bringing about the final victory. The Cuban people will never forget this help. Over the years this friendly understanding has grown and the churches established in Cuba have played some part in increasing this good will.

Our own Episcopal Church has been in Cuba as an organized Missionary District since 1904, although irregular services had been held since the first Anglican service in Cuba in 1762. Since 1906, when Bishop Knight reported ten clergy and 453 communicants there has been a steady and healthy growth in number and influence. We are now working in all of the six provinces stretching about 750 miles southeastward into the Caribbean Sea.

Our largest work is now among the Cubans. At present we have twenty-one clergy serving 85 stations, 40 of these are organized, the remainder are preaching stations. Next in size is our British West Indian work. We have 24 British West Indian congregations and last year we ordained a British West Indian to help minister to his own people; he is the first British West Indian to be ordained in Cuba. The importance of this work is not only for today but for the future, in that almost all of the British West Indians, who are being baptized and confirmed are native Cuban citizens.

There are scattered congregations of Americans and British residents. The largest of these is the Cathedral Parish in Havana. A great number of laymen from these parishes have been real missionaries and have been invaluable to the welfare of the Church.

Our immediate need is for more clergy as it is very difficult for twenty-one to shepherd 22,332 baptized members and 5,135 communicants in 85

For Future Is Native Leadership

BY ALEXANDER HUGO BLANKINGSHIP, BISHOP OF CUBA

stations over a territory of 44,000 square miles. To meet this problem in part, we have the help of faithful lay readers who assist the clergy by holding regular services in many of the stations. To be a lay reader in Cuba does not mean occasional duty, but regular duty every Sunday in the year for one or more services.

We also have on our missionary staff a trained nurse, a native Cuban girl, trained in our mission hospital in Puerto Rico; she acts as parish and school nurse at Guantanamo and she has been most helpful.

There are over 60 school teachers employed in our Church schools. Our

four larger schools at Havana, Moron, Camaguey and Guantanamo are grade schools, the last grade being the equivalent to the first year junior high school. Two of these schools are self-supporting and the other two are making real progress in this respect. The total number of students in the day schools is 1,224. The schools at Camaguey and Moron have small boarding departments.

Our greatest problem is to take advantage of present opportunities and minister to our growing congregations. In 1941, 3,137 persons were baptized and 585 persons confirmed. For a number of years over 2,000 persons have

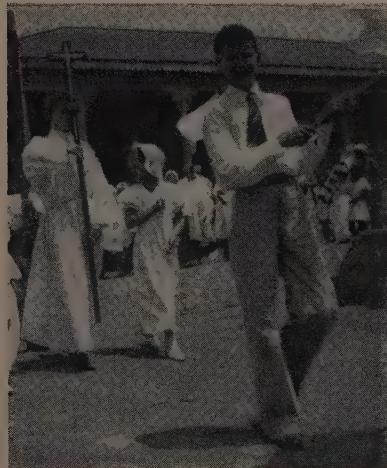
been baptized each year. It is a great task to bring these new members into full fellowship of the Church.

Besides the need for additional clergy we are in need of more church buildings. We are still renting buildings which do not fully meet our needs and in some rural districts we have large congregations without any church buildings. Last year a class of forty-five was confirmed out-of-doors because there was no adequate building available. The district itself is doing what it can to relieve this situation.

Looking to the future our goal is to build a Cuban Church, with the Cubans

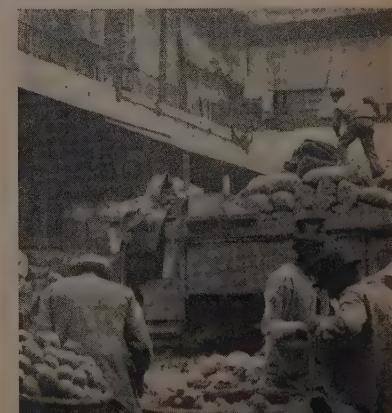
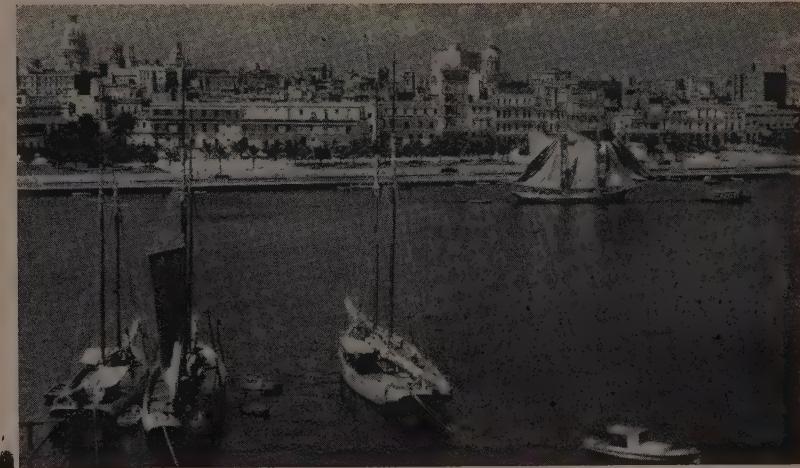
(Continued on page 31.)

(Below) Procession of mission to Church of St. Mary the Virgin at Itabo; (right)



harbor scene in Havana. (Bottom left) Men gathering sugar cane, one of Cuba's

most important exports and (right) a scene in one of Havana's busy fruit markets.





Fort Belvoir, Va., soldiers enjoying a "sing" (left) with young Pohick parishioners. (Above) View from an old print showing church as it looked in Colonial days when Washington attended.

Old Pohick---

GEORGE WASHINGTON'

MANY Episcopal parishes along the Atlantic seaboard proudly boast that George Washington once attended services at their church. But among the few which legitimately can claim to have been associated intimately with his religious life and worship is Old Pohick, in Lorton, Virginia.

It was in this parish, located only a few miles from Mount Vernon, that Washington took a deep interest even during the years when he was away from home fulfilling his duties as Commander-in-Chief of the Continental forces and as the new Republic's first President. From 1762 to 1784 he acted as one of its vestrymen.

Old Pohick, which is about twenty miles southwest of Washington, is venerated as the parish church of Mount Vernon and Gunston Hall, the latter the home of George Mason, author of Virginia's famous "Bill of Rights." Mason also was a vestryman of this historic church. The present structure, built of brick with stone dressing in Georgian style, was second church erected in lower part of Truro Parish.

The first record in the vestry book dates back to May, 1732, when Washington was only three months old, at which time the parish of Truro was formed from Hamilton Parish. Three years later, in 1735, his father, Augustine Washington, was elected vestryman. Washington's association with the parish did not begin until 1763 when, at the age of thirty-one, he was appointed a church warden.

The site of this church, begun in 1769, was chosen by the vestry and, according to tradition, Washington had much to do with making the choice. When it was proposed to build on a new site much opposition was aroused, especially by a Mr. Mason, who spoke of the spot the first church occupied as "hallowed in the eyes of the people and consecrated by the graves of their dead." Washington, however, made a survey of this part of the parish, drew up a map on which were marked the residences of the parishioners, and presented it at the next vestry meeting. This argument was conclusive and the site on which the church stands today is evidence of his careful survey.

The contractor, one Daniel French, Gentleman, whose grave is shown at "Rose Hill," his old home near Olivet Church, Fairfax County, asked the sum of 877 pounds in "current money of Virginia," to build Pohick. To raise this amount, parish levies of many thousands of pounds of tobacco were made on the well-to-do landowners and others in the vicinity. On November 20, 1772, among the pews sold was No. 28, "one of the center pews adjoining the north aisle and next to the Communion Table, to Col. George Washington at the price of sixteen pounds."

Washington was a regular attendant at Pohick during the years he was in residence at Mount Vernon, and his tall figure was a familiar sight in the group that would gather outside the church before services began. He, like the other gentry, would arrive in state in his carriage or on horseback, while the farmers or householders would come with their families in humbler equipages. Gossip and news were exchanged and then as the hour for service drew near the congregation would enter in strict order of precedence.



In same old church where George Washington worshiped when at Mount Vernon, soldiers from Fort Belvoir today attend services, conducted by the Rev. John C. Runkle, church's rector.



Men from the Engineer Replacement Training Center at Fort Belvoir and Pohick girls (above), keep busy thinking up new games. (Below) Mr. Runkle greets soldiers after service.

From Continental Blue to Olive Drab

PARISH OF REVOLUTIONARY DAYS SERVES FORT BELVOIR MEN

Up to the time of the Civil War the interior of this old church remained practically intact. But during the hostilities between the states, to quote Bishop Johns, "the church was shamefully damaged by its military invaders, who left it to crumble under the wasting influence of the weather and to be carried off at pleasure by any one who fancied its material for private use." It was repaired in 1876 through the efforts of a New York man and in 1906 was restored from original specifications.

Today Old Pohick is situated next to one of the largest U.S. Army engineering posts in the country—Fort Belvoir. The church's 175 communicants are doing everything in their power to serve the Army during the war emergency and the rector, the Rev. John C. Runkle, is civilian chaplain for the Episcopal chapel on the Post. Many of the Post's personnel attend services at Pohick whose Young People's Service League has worked out a program of entertainment for the officers and men.

Thus has this historic old shrine served the nation for more than two centuries.

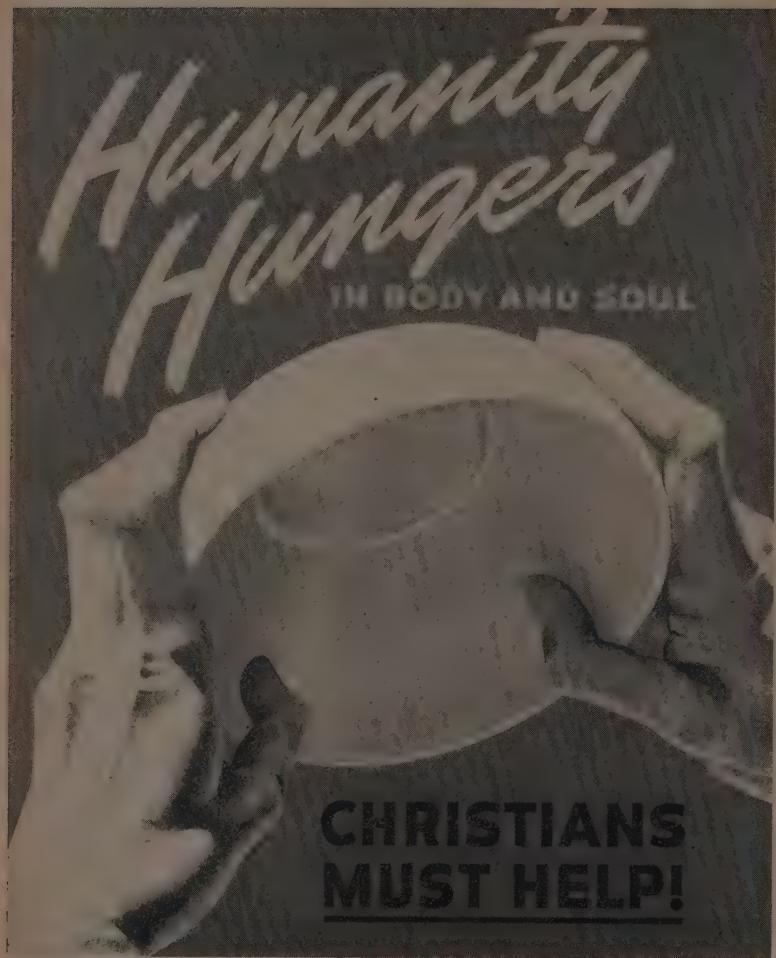


Presiding Bishop Henry St. George Tucker is among those New York City clergy who will wear special arm bands on the streets during air raids and blackouts by permission of Mayor Fiorello H. La Guardia who believes that the clergy's freedom of movement is necessary at all times, particularly during air raids or disasters. The arm band is white and is similar to other civilian defense insignia. It has a red cross within a deep blue circle. The bands are issued by city authorities.

Children of Grace Church School in Galveston, Tex., have purchased \$1,184 worth of War Bonds and Stamps with a fund saved through pennies, nickels and dimes over a period of several years. The Rev. H. Lawrence Chowins is rector.

The U.S. Military Academy at West Point has had twenty chaplains in the period from 1813 to 1941. Of these seventeen have been Episcopalians and three Presbyterians.

Church School children of St. Paul's Church, of which the Rev. Carl W. Nau is rector, remember in their daily prayers one of the men of the parish who has gone into the nation's armed services.



THE ravages of the present global war have disrupted the lives of hundreds of millions of persons throughout the world and made refugees of whole nations of once proud peoples. Relentlessly uprooted from their homelands these fear-haunted and undernourished unfortunates, who bravely resisted the aggressors until overpowered, are looking now to Americans for aid.

And through the Presiding Bishop's Fund for World Relief, Churchmen and women in the United States are finding a convenient way to help alleviate the suffering of these stricken folk. Authorized by General Convention and by the National Council, this Fund distributes money sent in to it to accredited agencies known for their successful work in world relief. Each contribu-

tion should be designated to a specific agency to which it will be allocated.

When an Episcopalian contributes to this Fund he can feel reasonably certain his gift for world relief will reach the people he wants to help. But if he is uncertain which agency to assist he may send in an undesignated gift and the Presiding Bishop, on the basis of need, will decide where the money can do the most good.

"The relief of refugees and war victims," says Bishop Tucker, "is for our Church people not only an obligation but a Christian privilege. The human need is great and continuous."

Among the groups to benefit from the fund will be European refugees, Chinese refugees, and that small but desperate class—the war prisoners.

The Episcopal Committee for Euro-

pean Refugees is a clearing house through which Churchmen can reach needy refugees. It helps those seeking entry into this country to obtain affidavits and aids in the resettlement of these newcomers once they have reached our shores. Many happily adjusted refugees owe their new jobs or homes to the help given them by this committee. Among its several beneficiaries are two Russians, one of whom is now teaching at Yale and the other, a bishop, is studying at General Theological Seminary. It also is aiding a twenty-year-old Austrian boy who escaped to this country and now is a junior at Hobart College.

This committee obtains most of its cases and gives the greater part of its aid through the American Committee for Christian Refugees which is the major central coördinating agency working with Christians among refugees. In the last eight years this committee has aided more than 50,000 refugees representing about thirty nationalities. Through this committee the European refugees' share of the Presiding Bishop's Fund is administered.

China, at war with Japan for five years, has more than 45,000,000 refugees. Casualties in this huge country have been more numerous than those in any other part of the world. More cities have been burned. Medicine is scarce and there are fewer hospitals to serve the wounded. Bringing help in the form of medicine for the sick, seed for the farms and clothing for the destitute and homeless is the Church Committee for China Relief. Officially founded and supported by the churches of America this organization has been for the last two years the chief agency sending funds to China for civilian relief. The money is distributed almost entirely by missionaries. Eighty per cent of it goes to occupied China for the people there have none of the government relief that goes to victims in free China.

(Continued on page 20)

**Presiding Bishop's Fund for
which Churchmen can help
of the ruthless aggressiveness**



(Upper left) American Bible Society representative mailing literature. Evangelists in India (center left) start on preaching tour. (Left) Typical refugee children. (Upper right) Belgian mother and family flee their city. The Y.W.C.A. helps refugees from bombed villages along the Tsingpy highway in China (right). Hungry homeless children (below) are made happier with hot meals served by Y.W.C.A. workers.



Relief is channel through
the sufferings of victims
impant throughout the world



The Times copyright

Among bombed ruins of the Church of St. Andrew-by-the-Wardrobe, in London, the Bishop of London is shown addressing congregation.

Humanity Hungers (Continued)

Prisoners of war held in Russia, England, Germany, Japan, Canada, Switzerland, France and other countries constitute a tragic group that needs the Church's help. Some authorities estimate that already there are 6,000,000 of them scattered in many parts of the world, but always cooped within the barbed wire that marks their status. Occupation is largely denied to them except as they can be helped to find a way to busy their hands and minds with tasks for which they may have little skill. Time usually hangs heavily on their hands and they need footballs, baseballs, games and all kinds of books.

Episcopalians can help these "barbed wire legions" by contributing to the Presiding Bishop's Fund which aids prisoners by distributions in two ways: first, through agencies like the American Bible Society which already has supplied thousands of French and English Testaments. Second, through the Ecumenical Commission for Chaplaincy Service to Prisoners of War and the War Prisoners Aid Committee of the International Y.M.C.A.

Almost the only way prisoners of war get any religious ministrations or cultural recreational activities is through the International Y.M.C.A. Its

officials from neutral countries make regular visits to prison camps, talking with the leading prisoners, the camp commandants and others to determine the needs of prisoners. Y.M.C.A. workers, free to come and go in practically all the warring nations, stimulate the organization of educational classes, sports, handicraft clubs, orchestras, glee clubs, religious activities and a wide variety of other events. Many illiterate prisoners are learning to read and write, while others are mastering new trades to be better prepared to earn a living when peace comes.

Among other agencies to receive monies from the Presiding Bishop's Fund are the International Missionary Council, and the World Emergency Fund of the Y.W.C.A. The Missionary Council is sustaining the activities of the churches of Holland, Belgium, Norway, Denmark, Finland, France and Germany in many far-away places such as Africa and India. The Y.W.C.A. helps continue the canteen and morale work now being carried on in England, France and China. All the non-Roman communions are joining in supporting the numerous agencies accredited by the Committee on Foreign Relief appeals in the churches.

"This is a time of special opportunity for the Christian Churches in the United States to show their deep concern for the suffering people everywhere," says the Rev. Almon R. Pepper, executive secretary of the National Council's Christian Social Relations Department. "These suffering people around the world must be fed in body, mind and spirit. They are seeking freedom and their morale must be sustained by the knowledge that Christians in America stand ready to help them. The Presiding Bishop's Fund for World Relief is the central agency of the Episcopal Church through which contributions of our people can be made for the continuance of this service."

Since its establishment in December, 1940, the Fund has distributed nearly \$70,000.

About twenty per cent of the communicants in the Diocese of Alabama are represented on Bishop Carpenter's 1942 "Bishop's Dollar List." The fund is to be used for a new college students center at Tuscaloosa, work among students on other college campuses, and for work with the men in the service.

A special service commemorating the 250th anniversary of the establishment of the first parishes in Maryland will be held in St. Paul's Church, Baltimore, Md., on Wednesday, October 21 at 4 o'clock.

Chinese Consecrate Bishop Despite War



(Left above) Part of congregation at the consecration of the Rev. E. S. Yu and (below) the choir leaving at the close of the service. (Center) Bishop Yu and (right) the laying on of hands ceremony, Bishops William P. Roberts and Lindel T'sen in left foreground.



One example of how the Chinese Church is carrying on despite the war is the recent consecration of the Rev. E. S. Yü, a Chinese priest, to be Assistant Bishop of the Diocese of Shanghai. Prior to his consecration, Mr. Yü was rector of St. Peter's Church in Shanghai. While Bishop Roberts is confined to his house and is unable to

administer his diocese, the ecclesiastical authority for all the Chinese work in the diocese has been turned over to Mr. Yü and the standing committee. Pictures on this page were taken at the consecration on May 31 in the Church of our Saviour in Shanghai. He is the eleventh Chinese to be made a bishop in the Anglican Communion.

Installation of Nassau Bishop Makes History



View through Gregory's Arch of Nassau's un hurried traffic and quaint shops. *Stanley Toogood photo.*

WHEN the Rt. Rev. Spence Burton is installed in Christ Church Cathedral, Nassau, as Bishop of Nassau in October he will be the first American in history to have accepted election as a Bishop of a British diocese. Suffragan of Haiti since 1939, Bishop Burton will succeed Bishop John Dauglish who recently became general secretary of the Society for the Propagation of the Gospel in London.

Bishop Burton's new diocese is made up of about twenty Bahama

islands, some of them uninhabited, having a population of 70,000 English-speaking persons. Much of his travel will be done by boat since these islands, located off the southwestern coast of Florida, are scattered over a large sea area.

The Church of England's work in this area is more than a century old and has done much to dispel the superstitions held by generations of poor and illiterate folk, who must struggle continually against undernourishment,

English children find sanctuary in Nassau for duration. Here some are shown leaving services at church where Duke and Duchess of Windsor usually worship. *International News photo.*



disease, hurricanes, and bad droughts.

Until the war the principal sources of revenue were sponges, fish, salt, and hemp, but the present conflict has cut down the sale of these commodities to former world markets.

Many Americans are familiar with the beautiful island of Nassau which for many years before the war was a popular winter playground. The Duke of Windsor, Governor General of the Bahamas, has his home in Nassau, the capital city.

Bishop Burton will find in his new diocese eighty-five churches with seventeen clergy and approximately eighty volunteer lay readers ministering to 12,000 Churchmen.

As a friendly gesture with reference to contributions received from America for British Missions, the Rev. Canon J. McLeod Campbell, secretary of the English Church's Missionary Council, has written a booklet called *Our American Partners*, about "the life and activities of the Episcopal Church in America."

The First Aid Detachment of the Bahamas Red Cross Branch, of which the Duchess of Windsor is president, stands at attention as Duchess conducts annual inspection. *Stanley Toogood photo.*





The *S. S. Gripsholm* as she arrived in East Africa before bringing American repatriates from the far east. Among those aboard, were some twenty-five Episcopal missionaries and their families from China and one from Japan. Another exchange boat is due to arrive sometime late this fall and is expected to bring a few more missionaries from the war zone.

Gripsholm News

The first direct news received in months about the Church's work in Japan and some of the Chinese fields was brought home by repatriates on the Swedish liner *Gripsholm*. Here are a few of the news bits:

* * *

Bishop Heaslett, former Presiding Bishop of the Japanese Church, was interned for months at his home in Tokyo, but was later released and no charges were preferred against him.

* * *

After three months' internment, Miss Mary Nettleton, last on the American staff of North Kwanto, Japan, was released and is carrying on her work at St. Barnabas' Mission to Lepers, Kusatsu.

* * *

Miss Mary Cornwall Leigh, known to many Americans for devoted years of work with the lepers at Kusatsu, died some months ago.

* * *

Bishop Leonard Wilson of Singapore and Mrs. Wilson and their children are not interned, but are confined to their own house in St. Andrew's Cathedral Close, Singapore.

* * *

The Rev. T. S. Symonds, chaplain of the British Embassy in Tokyo, and of St. Andrew's, Tokyo, and Christ Church, Yokohama, has been confined in the Embassy and will be evacuated with Embassy members.

* * *

The Rev. W. P. Buncombe, retired pioneer

C M S priest in Tokyo, died there several months ago.

* * *

There were about 68 non-Roman British and American missionaries left in Japan in midsummer when the *Gripsholm* party left.

* * *

The Rev. Cecil Eaglin, chaplain of the only Church of England parish (Christ Church) in Bangkok, is interned at the University of Bangkok, together with 250 British.

* * *

The Rev. A. P. Rose, chaplain of St. John's Cathedral, Hongkong, and his wife are interned at Hongkong.

* * *

Mr. Arthur Job, a lay teacher at St. Stephen's Boys' College who volunteered in the Defense Corps of Hongkong, guarded with a group of thirty men the highest peak in Colong, and was cited for bravery. He was later killed.

* * *

About 1,000 Americans are still in Shanghai pending further evacuation.

* * *

The Rt. Rev. Hinsuke Yashiro, formerly assistant bishop of Kobe, has been made bishop of that diocese.

* * *

Among those not yet evacuated from the Diocese of Anking are Bishop Lloyd Craighill, Sister Constance, Miss Laura Clark, Mr. B. W. Lanphear, and Drs. Harry Taylor and Vaughan Rees.

Mrs. Wiggs of the Cabbage Patch Finds Happiness Road*

Happiness is a result of our spiritual adjustment to circumstances.

Any pursuit of happiness contrary to the common good is doomed to failure.

The true test of spiritual efficiency is whether or not we live up to our full capacity.

Our burdens all too frequently come from self-centeredness, the failure to realize that we do not exist solely to be well and successful, but chiefly to carry out the divine plan.

You may be the one medium in the whole world through whom God can perform a delicate task.

We have but to compare ourselves as we are with what we might be, to be humbled.

By aligning ourselves with the Infinite we can enhance our value tenfold.

Our spiritual muscles are as dependent on exercise as physical ones.

A man must believe in something even if it is only in his ability to disbelieve.

We do not drift to heaven.

By liking what we do when we can not do what we like, we are outwitting fate.

It is a travesty to pray daily "Thy kingdom come" and then do nothing to help bring it to pass.

Service to others is the one field of work where there never need be unemployment.

Having should mean sharing, not only one's possessions but of one's self.

Once we become co-workers with God in the establishment of His kingdom, we will have little time for petty personal concerns and still less time for being lonely.

Is not the happy life merely a worthwhile adventure with God?

* "Happiness Road" by Alice Hegan Rice, author of "Mrs. Wiggs of the Cabbage Patch" is a book of homely philosophy particularly helpful in these days. Published by D. Appleton-Century Co., New York. \$1.50.



"I May Take To A Mule"

U.T.O. WORKER'S ITINERARY INCLUDES



Shoreline vistas in northern California (above and right) are unfamiliar to many. Highways lead through magnificent country from Sacramento to the Oregon border.

MOUNT SHASTA, lifting its snowy crown more than 14,000 feet into the northern California skies, reigns over one of the fairest empires in America. From Sacramento, with its rare Roman pines and its clear after-sunset sky of saffron and apricot color, northward 300 miles to the Oregon border, northern California is a land of power and beauty.

Virginia Gesner has been exploring this domain for the Church. The area forms the diocese of Sacramento. Bishop Noel Porter sent her out to discover where there are Church people and others to whom the Church should be ministering.

In one small town Miss Gesner went to see a woman who had been living there twenty-two years, the mother of eight children. There are seven congregations in the town but when Miss Gesner introduced herself the woman burst into tears and exclaimed, "You don't mean that the Episcopal Church has cared enough about me to send you up here, and might give us services!"

In a tiny four-corners town the woman who keeps a restaurant said to Miss Gesner, "I have kept my Prayer Book and Bible right here under the

counter these twenty years and read them every day. Bishop Lawrence confirmed me in 1915 in Boston. Do you really mean the Episcopal Church will hold a service for us here some time?" Her husband runs the bar, in the restaurant. On a return visit here they insisted on Miss Gesner's spending the night though they had no other space for her but a little room off the bar. The man closed at 10:30 that night so

Virginia B. Gesner, Sacramento diocese.



she could sleep—and they named their yellow cat after her, Ginger for Virginia.

Adventures turn up everywhere. At times Miss Gesner drives 150 miles at a stretch over some of the fine north and south highways above the shore, a restricted area now—"dim your lights when driving toward the sea"—and cameras are forbidden. The wreck of a tanker torpedoed off shore lies on the beach in front of one hotel where Miss Gesner stayed.

At other times her way lies through the fruit ranches in the long valleys. Old towns named by early Russian settlers are here. So is the Feather River, named Rio de las Plumas by the Spaniards because they saw so many birds along its banks.

It was a hard drive over mud flats to reach the schoolhouse at Bull Run. Nothing else is there except the schoolhouse, in the midst of a clearing, centrally located for the children who come from miles around. The caretaker and his wife turned out to be Episcopalians, and had not been to church for twelve years.

Bishop Porter follows up Miss Gesner's explorations as closely as possible. These people have seldom or never seen

"Myself"--Virginia Gesner

MOUNTAIN COUNTRY, LUMBER CAMPS



At Weott, Cal. (left), a trading center for lumber camps in the redwoods, the Church is opening new work under Bishop Noel Porter (above), diocese of Sacramento.

their bishop. He tries to meet them all, visit in their homes, and encourage the new leaders discovered in each place, to start Church schools or reopen a deserted church or find other people for a congregation.

Two Episcopal Church people discovered in one small place were newcomers, the hotel night clerk, just arrived from New York, and an old lady who had moved down from Oregon and was lonesome for the Church. Nova Scotians and other Canadians come to this northern timber country. Many are Church of England and readily welcome the Episcopal Church.

In one town where Miss Gesner made seventy-two calls she found twenty-four Episcopal Church families. Many were summer visitors belonging to San Francisco parishes. She found two men willing to act as lay readers, a high school teacher and a postoffice clerk, both college men, both sons of clergy. She found a woman eager to start a Church school with five children. Another woman here has already rounded up half a dozen others to form a guild.

A tiny trading center serves four lumber camps in the woods around. In the camps are many children, getting no religious teaching whatever. They

hardly ever go more than ten miles from the camps. They know nothing of the Church and have no background of any sort except the rough woodsman way. Here, in the trading center, the grocer's wife and the light and power man's wife are Churchwomen, one the mother of two children, the other a school teacher. They are going to start a Church school.

The town where Miss Gesner was

New Church friends from a lumber camp.



working one month when her salary check came—she is supported by the United Thank Offering—had no bank and she had to drive forty-five miles to Scotia, to cash the check. Scotia, company-owned, is said to have the largest lumber mills in the country. Here and in some of the other places prices for food are high.

One trip led up through three huge sheep ranches and over a high mountain range. Two Church families were discovered but they are so isolated that Church-going is out of the question. Of the return trip Miss Gesner writes, "My car broke down in that wilderness. I was five miles from the ranch I had left and fourteen from the next. I walked back the five, and the ranchman loaned me a fuel pump. That got me home, but in the nighttime driving over that treacherous wild mountain country with its steep grades and hairpin curves and the fear of the engine catching fire, was an experience that goes down in history for this missionary. You never saw such beautiful wild country. It would take an old-time itinerant preacher on a mule to reach some of these people. With the tire question as it is, I may take to a mule myself."



A troop review at old Fort Hamilton, Brooklyn, N. Y., which guards Narrows at the entrance of New York Harbor. *Int. News photo.*

The Rev. Hedley J. Williams, rector of St. John's Church, greets some of the Fort Hamilton soldiers who attend his church, which is across the street from the military post.



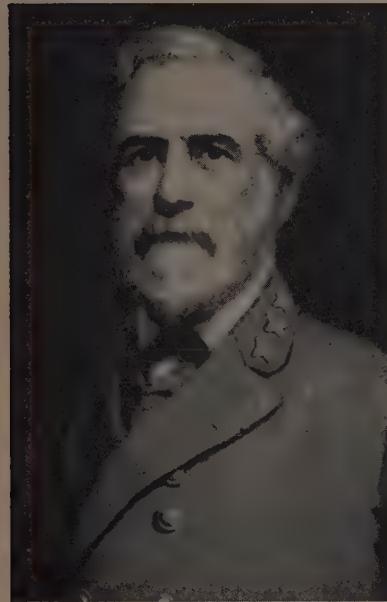
FOR years it has been known as the "Church of the Generals," for among its communicants have been many officers who have distinguished themselves on America's battlefields. Situated just across the street from old Fort Hamilton, St. John's Episcopal Church in Brooklyn has served the personnel of this post for more than a century. And in the present war crisis it is again meeting the needs of Uncle Sam's soldiers who guard the Narrows at the entrance to New York Harbor.

The church's story begins in the year 1834 when Fort Hamilton was a fashionable health and pleasure resort. There were only two Episcopal churches in Kings County at that time and as these were too far away for regular attendance, St. John's was established to minister to the summer guests and the soldiers. It was consecrated in 1835 by Bishop Benjamin T. Onderdonk of New York. The church's first rector, the Rev. Dixon Carter, was chaplain of the post and in the early days the congregation was composed largely of men from the fort who attended Sunday services *en masse*.

Among these were Robert E. Lee, then a captain in the U. S. Army, who served as a vestryman from 1842 to 1844, and "Stonewall" Jackson who was baptized here in 1849. Contemporary military leaders of note who have worshipped in the little church in-

St. John's - "Church of Generals"

LEE, JACKSON AMONG MILITARY BROOKLYN, N.Y., PARISH SERVED



R. E. Lee, when a captain in U. S. Army was vestryman at St. John's, 1842-44.

clude General Charles P. Summerall, retired former Chief of Staff of the U. S. Army; General Lucius R. Holbrook, retired, former member of the General Staff and Commander of the 1st Division; and Major-General Charles E. Kilbourne, retired, now superintendent of Virginia Military Institute and second most-decorated American soldier.

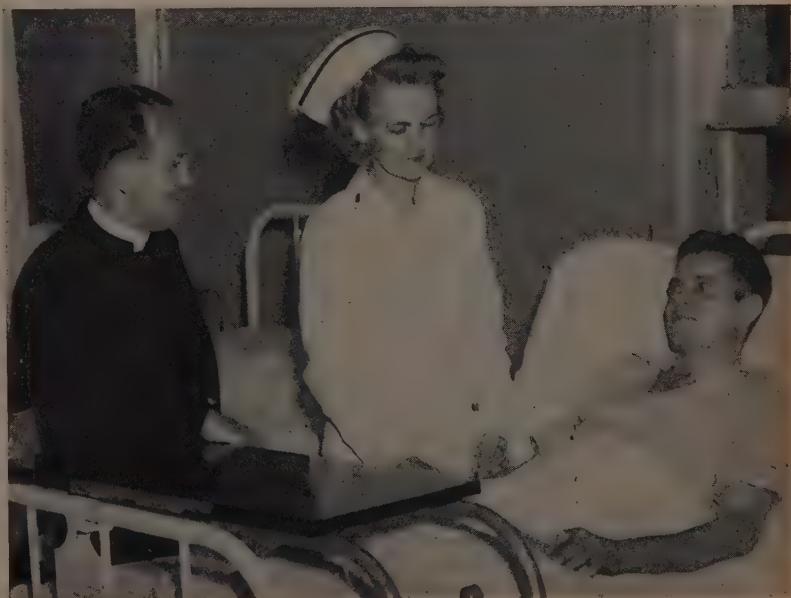
Today St. John's is collaborating with the post chaplain and is assisting in special services and in musical programs. It has an Army Hospital representative who sees to it that the sick soldiers in the fort receive regular visits, games and other attentions. Before its destruction by fire recently St. John's Parish House was used by many of the soldiers.

The church has 350 communicants and 150 children in the Sunday School. Since it includes Army personnel the congregation necessarily is an ever-

changing one. This usually means a forty per cent turnover each year and under present war conditions this percentage undoubtedly will rise. But the church is prepared to deal with the in-

flux of new soldiers and is welcoming the opportunity of serving even larger numbers of America's service men. The Rev. Hedley J. Williams has been rector of St. John's since 1941.

In addition to his parish duties, Mr. Williams serves the soldiers at Fort Hamilton. He is shown below with a discussion group and at bottom visiting sick boy in the post hospital.



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Chaplain Edwin R. Carter, Jr.

Known to many American Churchmen today by his work for the relief of churches in Europe, Adolf Keller of Geneva, Switzerland, has summed up in *Christian Europe Today* (Harper, 1942, 310 pages, \$3) his first-hand knowledge and experience of that tragic but hopeful situation. Primarily a book for students, general readers will also find much in it for them.

Out in western China, where many of the missionary staff are now working, the Chinese name for mousetrap is iron-cat.

Chaplain to England

From somewhere in England comes word that Chaplain (Captain) Edwin Royal Carter, Jr., has arrived safely and taken up his duties as Assistant to the Senior Chaplain of the SOS in England. Chaplain Carter's appointment is regarded as including service as a liaison officer between the American SOS and the Church of England.

Chaplain Carter is 38 years old, a native of Redford, Virginia. His parish prior to going into military service was St. Luke's, Richmond. He is a graduate of the Virginia Seminary, Hampden-Sidney College and the University of the South. He was commissioned in the National Guard in 1940, entered the Federal service in 1941 and was called to active duty February 3, 1941. He had served with the 176th Infantry at Fort Meade up to May 20, 1942, and was with troops in the field from May 20 to date of departure for England.

A communication from Chaplain Carter states that he is receiving every possible coöperation from military authorities. He tells of preaching in a parish church, and says he is "doing what I can to foster a better understanding." His travels are by bicycle, but he has hopes of a motor-bike in the near future.

The foundations of the Christian faith are set forth clearly and forthrightly in *We Believe* by John J. Moment (Macmillan, New York, \$1.25). A study of universal interest and a timely source of sermon material this little book provides a revealing picture of what the early Church Fathers meant by their interpretation of the Trinity, the Incarnation, and the Holy Spirit.

Unusual among tests for knowledge of the Bible is *Bible Name Quiz* by F. H. Moehlman (Zondervan Publishing House, Grand Rapids, Mich., 1942, 61 pages, 35 cents). Twenty-six Bible characters are described without mention of their names. Each description has three paragraphs; if the reader cannot identify the subject after the first paragraph, more is told in the second, and third.

"FORTH," says the Rev. E. Robert Newton, rector of St. Paul's Church, Southington, Conn., "is a magazine that can be shared by every member of the family—young and old."

Before he graduated from West Point, General Douglas MacArthur had read the Bible through six times.

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Wartime Washington

(Continued from page 7.)

are sponsoring boys in the 176th Infantry, the unit guarding Washington, and boys who either are far from home or have no families are "adopted" by Epiphany parishioners.

Another of the downtown churches is St. John's, Lafayette Square. St. John's started its activities for service men early in the year before the present organizational setup was established. Its chief emphasis is to get the men into homes for Sunday. Many of the parishioners have volunteered to provide Sunday dinners and other meals for the soldiers and sailors and to give them an afternoon and evening of real home life. The chief way of reaching these men is through the "Coffee Hour" when the entire congregation is invited to go to the parish hall for coffee immediately after Morning Prayer on Sundays.

St. Stephen and the Incarnation has a large number of defense workers living in the parish and many service men attending special schools in the neighborhood. This church is sponsoring Sunday dinners in homes and, in addition, the Young People's Fellowship which has its meetings in the homes of members every other Sunday, is inviting the men in uniform and the defense workers to get-togethers.

Particularly active in the work for the service men stationed in or near Washington is the Brotherhood of St. Andrew, which recently organized a Brotherhood Chapter among men at Arlington Cantonment, Fort Meyer, Va., and is planning other similar organizations. Plans also are being perfected to serve British and Canadian service men; a large number of whom are stationed in Washington on special missions.

Practically every Episcopal parish in the nation's capital has a program designed to serve the men of the armed forces and the defense workers.

A new type of chaplaincy—factory chaplains—may be created for the duration. In Hartford, Conn., the Colt Patent Firearms Manufacturing Company has inaugurated what is believed to be the first religious services held in a war production plant. The services are held for workers of all denominations whose schedules prevent them from attending churches or synagogues on Sunday.

British Missions Aided

Aid to British Missions has been included in the regular budget giving of 33 dioceses this year, according to a statement by Dr. Lewis B. Franklin, Treasurer of the National Council. Giving from this source has been added as an expected amount, to the regular budget of the National Council. Most of the other dioceses have made or will make a special appeal for this fund.

Dr. Franklin points out that "the need to increase this fund is imperative."

In memory of the men who gave their lives at Pearl Harbor on December 7, men of the Pacific Fleet have given a pew in St. Clement's Episcopal Church, Honolulu. The parish has just built a new church, and the memorial pew is a part of the new furnishings.



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Austrian Refugee Boy Wins College Honors



Two young refugees in America. Margaret Hayman, London, Conrad LaTour, Austria.

Interned in a German concentration camp because he refused to salute Adolph Hitler as the Fuehrer passed through crowded streets in Vienna, Conrad LaTour was released after

three weeks on a diet of beans and water. He decided to leave Austria, but when Germany invaded Poland he was called for duty in the German army. Before the Nazi officials had time to muster him into service, LaTour fled the country, evaded guards at the Swiss border and, going through twelve air raids and barely escaping being drafted into the French army, reached England, with a dollar in his pocket.

Receiving help in England, he managed to get passage on a liner and arrived in the United States. Here the Episcopal Church Committee for European Refugees has been helping him, as well as the trustees of the Bishop Paddock Fund. Now 20 years old, he will be a junior at Hobart College next year. He has made a splendid record in his classes, and has just been awarded the Herbert Bayard Swope prize. He plans to prepare for a diplomatic career, and expects to become an American citizen. His parents, highly trained musicians, are now in the United States and are teaching music.

Because they believe that the way of Christ is not the way of the sword

and because, therefore, in good conscience as Christians they are unable to join the national armed forces, but feel they can better serve the nation and humanity in other ways, several thousand young American men are working for their government in Civilian Public Service camps throughout the country *at their own expense* or, where this is not possible, supported by their friends and fellow Churchmen.

Upkeep for these men in camp is \$420 per man per year. There are 51 Episcopalians among them, whom we have been helping, who need our continued help. Non-pacifists as well as pacifists have contributed generously to this work of faith and fellowship. *Will you?*

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Cuba's Future Goal

(Continued from page 15.)

themselves taking the responsibility for its leadership and maintenance. Some gain towards this end can now be noted. Of the twenty-one clergy only three are Americans, including the Bishop; four others are of different nationalities, but with Cuban training and background. There are three Cuban students in seminaries in the United States who will soon be ready for ordination.

There will be a need for a few foreign clergy and teachers for some years to come, but from now on we expect the Church in Cuba to furnish its own clergy and teachers.

The next few years should see a consolidation of the gains which have resulted from the expansion of the last decade. The Church in Cuba and the other Districts of Latin America will be helped by the increasing emphasis which is being given to the coöperation between all of the Americas. Our Church in the United States is becoming aware of the great task and opportunity of our Latin American Church. Our hope for the future is based upon a Cuban ministry, well trained and capable to face the great task ahead. We have every reason to believe that our men and resources invested in the Church in Cuba will yield results.



From the new and unbombed quarters of the Boone Library School outside Chungking, free China's wartime capital, Mr. Samuel T. Y. Seng (above), director of the school, writes that the demand for his students exceeds the supply. This in spite of the fact that a recent graduating class was the largest in history of the school.

Requests for these trained librarians have come from the Chinese national government's executive council and from many government ministries.

The school is refugeeing from its original location in Wuchang, where it was founded by Mary Elizabeth Wood, American missionary. For a year, it was located in Chungking but its building there was bombed and it moved again to an as yet unbombed center outside the city. Loss of equipment was the most serious effect of the bombs.

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APPLY—DIRECTOR OF NURSING



Episcopal clergy and lay people take a prominent part in the religious work carried on among patients of the famous Johns Hopkins Hospital in Baltimore. Above is the Rev. Elmer P. Baker, calling upon a patient. Work is sponsored jointly by churches of Baltimore.

Anglican Work in West Indies

"This diocese is one of the poorest, if not the poorest, in the world." Several of the eight West Indian dioceses lay claim to this unenviable distinction, and it reveals the root difficulty of the Church's work in the Province . . . The British Government, taking to heart the deplorable conditions of many of the West Indian people, has committed itself to a definite plan for social development and welfare, and set aside funds for it. The war has happily not diverted this purpose.

In several of the islands the U. S. A. is building the naval and air bases which they have leased from the British Government. This brings high wages

for those fortunate enough to be employed on them, and will no doubt raise the low level of Negro wages. But the sight of the money that flows among these visitors is a disturbing factor in the simple life of the people.

One of the admirable qualities of the Negroes in the West Indies is their devotion to their Church. "It would rejoice the hearts of S. P. G. supporters at home," says the Bishop of the Windward Islands, "if they could see a morning congregation at worship at Carriacou. There are 2,000 people on this island, and 750 of them fill the church on Sunday mornings. Mostly they have miles to walk to church."

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Repatriates Forecast Setting of "Rising Sun"

(Continued from page 9.)

Miss Louise Reiley, formerly a nurse at Church General Hospital in Wuchang, and later stationed in Hankow, declared that the Church's medical work in China is not dead by any means. Chinese doctors and nurses are now carrying on in Hankow. The Church hospital in Wuchang is occupied by the Japanese and they are using the staff's houses as stables.

All churches in Hankow were sealed and no services could be held when Miss Olive Tomlin left that city. The schools, too, were not open, but Miss Tomlin was well treated. She hopes to go back and believes that things will be different in the future and that the Chinese "will be stronger Christians."

The Rev. Charles A. Higgins, who returned on the *Gripsholm* with Mrs. Higgins and their son, was the only member of the American mission who was in Hong Kong and witnessed the shelling and bombing of the city. The Higgins family were interned from January 5 to June 29 during which time they suffered many discomforts.

Mr. Higgins reports that the Japanese have taken over some Church property in Bishop Hall's diocese and

that Trinity Church, Kowloon, is now used as a Buddhist temple. St. Paul's Girls' College, however, has reopened.

The Rev. Claude Pickens who had been with Bishop Gilman in Hankow, serving as acting assistant treasurer of the Hankow diocese and assisting at the Cathedral, returned with Mrs. Pickens and their five children. He believes he is the only foreigner who got out of Hankow during the occupation. In Mr. Pickens' opinion, "Christian people have every reason to look to the future hopefully."

Others of the Mission staff who came home on the *Gripsholm* were: the Rev. Leslie Fairfield, rector of Emmanuel Church, Yangchow, Kiangsu; Paul Rusch, instructor at St. Paul's University, Tokyo; Miss Nina Johnson, in charge of health work at Central China College; Robert Kemp, physics teacher at Boone School; the Rev. Cameron MacRae, Shanghai, with his daughter, Mrs. Margaret MacRae Allen; Dr. and Mrs. Josiah McCracken and daughter, Dr. Mary McCracken; Fr. Walter P. Morse, SSJE, of Hankow; Deaconess Elsie W. Riebe, Hankow; and Mr. R. D. Shipman, a volunteer worker.

Anglicans Help Primitives in South Africa

The government placed a young agricultural demonstrator there, a Zulu, a communicant of the Church. He decided that the people needed not only agricultural but also spiritual knowledge and got into touch with the nearest priest, who lives fifty miles away. The upshot was that another young man gave up a well-paid job to become catechist and school teacher. He set to

work in January, and when I went there in August I found that, starting from zero, he had worked up a school of fifty children and had almost finished a good-sized bush church. The people there are very primitive; it is one of the few places in the diocese where men-folk are in their native dress (more precisely, undress) and have their hair fluffed like real fuzzy-wuzzies.



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The junior college graduating class at the Voorhees Normal and Industrial School, Denmark, Denmark, gave a \$50.00 war bond to the school as its parting gift. The school is sponsored by the Church's American Church Institute for Negroes.

FORTH QUIZ

Answers to questions on page 3.

1. One who is returned to one's own country.
2. Robert E. Lee and "Stonewall" Jackson. Page 26.
3. About 23½ cents. Page 10.
4. Approximately 6,000,000. Page 18.
5. Southeast of Florida, page 22; California, page 24; North Carolina, page 12.
6. Swedish. Page 8.
7. First American to be consecrated Bishop of British diocese. Page 22.
8. About 300,000.
9. Former professor, St. Paul's University, Tokyo, page 10; Sacramento U.T.O. worker, page 24; Assistant Bishop of Shanghai, page 21.
10. Charles Dickens. Page 8.

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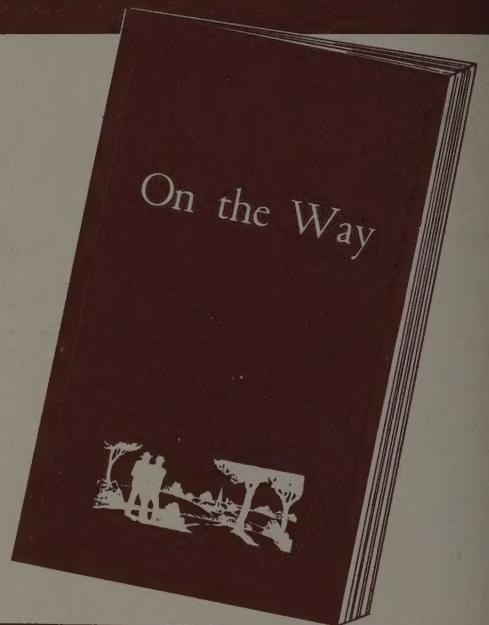
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